

2013 ■ VOLUME 60 ■ NUMBER 4

# PIONEER

**The Call to Settle Southeastern Idaho**

*Published by the Sons of Utah Pioneers*



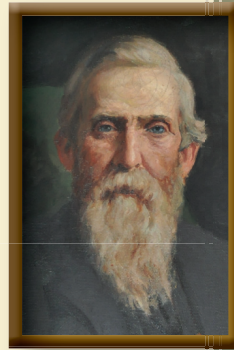
# PIONEER

## FEATURES

- 2 Pioneer Saints Called to Settle Southeastern Idaho,  
*by F. Ross Peterson*
- 8 Fort Limhi and the Salmon River Mission,  
*by William G. Hartley*
- 14 Franklin, Idaho,  
*by William B. Smart*
- 21 Bear Lake Valley and Bloomington, Idaho,  
*by Alfred Hart*
- 26 Marsh Valley: Bannock County, Idaho,  
*by Elizabeth Tanner*
- 28 Daughters of Utah Pioneers Historic Markers, *Oneida Station; Settlement of Oxford*
- 32 Oakley, Idaho
- 36 Chesterfield, Idaho,  
*by Craig M. Call*

## DEPARTMENTS

- 1 President's Message  
*by David B. Wirthlin*
- 13 Monuments & Markers: Charles Coulson Rich; Franklin, Idaho
- 20 Diary Entry: Lorenzo Hill Hatch
- 30 Deseret Views: The Campaign Against Polygamy
- 35 Pioneer Vignettes: Diamond-Field Jack



Cover: Paris, Idaho Tabernacle  
*by Al Rounds*

Inside Back Cover: Map of Southeastern Idaho pioneer settlements

Back Cover Poetry  
*by Vardis Fisher*

**PRESIDENT:** David B. Wirthlin

**PRESIDENT-ELECT:**  
Robert C. Folkman

**PUBLISHER:** Kent V. Lott

**EDITOR-IN-CHIEF & MAGAZINE DESIGNER:**  
Susan Lofgren

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### WEBSITE:

[www.sonsofutahpioneers.org](http://www.sonsofutahpioneers.org)

### NATIONAL HEADQUARTERS:

3301 East 2920 South  
Salt Lake City, Utah 84109  
(801) 484-4441  
E-mail: SUP1847@comcast.net

### SUBSCRIPTIONS:

Pat Cook  
Call 1-866-724-1847. For reprints and back issues, contact SUP.  
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### FINANCIAL:

Linda Sorensen

### MISSION STATEMENT:

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination. The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these qualities to the youth, who will be tomorrow's pioneers.

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## Contents



# President's Message

BY DAVID B. WIRTHLIN

This winter edition covers inspiring stories of our pioneer forefathers settling Southeastern Idaho. Their saga in our history is not widely known by most Church members, but their accounts reflect the same courage, strength, and sacrifices that our pioneers exhibited in Utah. These pioneers established healthy and vibrant communities in which to raise their children, and these communities still carry the stamp of their rich pioneer heritage.

In December we celebrated the birth of our Savior. We did this in comfortable homes, exchanging gifts with our loved ones and enjoying all of the trimmings of Christmas around the dinner table.

The thought came to my mind one Christmas: how did the Prophet Joseph celebrate his Christmases? I found some descriptions in his personal journals. One entry described his Christmas in Kirtland in 1835, "Enjoyed myself at home with my family, all day, it being Christmas, the only time I have had this privilege so satisfactorily for a long period."



The Christmas of 1838 was not so pleasant. Joseph was in prison in the Liberty Jail, the

basement dungeon. Emma was planning to visit him on December 20th, and she received a letter from him asking for blankets, but she had none to bring because the mob in Missouri had taken their belongings and she had only two blankets left for the entire family.

The Christmas of 1839 found Joseph in Washington, D.C., pleading the case of the Saints for reparation because of the horrific persecutions by the mobs in Missouri. His pleadings fell on deaf ears.

Joseph's last description of Christmas was in 1843 and reflected a joyous celebration. He and Emma and the family had just moved into the Mansion House. Early Christmas morning, a group of Saints woke them up by serenading them with the song, "Mortals awake! With Angels Join." Joseph wrote, "All of which caused a thrill of pleasure to run through my soul."

In the afternoon he invited about 100 guests to a Christmas dinner in the Mansion House and spent the evening in music and dancing. The final gift that night was the arrival of Porter Rockwell, who had been imprisoned in Missouri for nearly a year, and Joseph rejoiced that God had delivered Rockwell out of the hands of his enemies.

What a blessing this last Christmas was for Joseph and Emma and the children. It was a celebration of peace and

happiness with loved ones. Little did they know what the new year would bring.

December brings a celebration of two significant births. Joseph Smith's, on December 23rd, and the Savior's, remembered on December 25th. May I suggest that the Savior gave us the greatest gift God can give, eternal life, and Joseph Smith gave us the understanding of that priceless gift. My best wishes to all of you through the coming year! ❏

*For stories of more pioneer settlements in Idaho, see Pioneer, 2001 No. 3, Autumn; and 2006, Volume 53, No. 2.*

## UPCOMING EVENTS

### Regional SUP Historical Symposiums, March 15, 2014

*Dixie State University,  
St. George, UT*

**October 18, 2014**

*Idaho Falls, ID*

### 2014 National SUP Historical Symposium, May 10, 2014

*1:00 p.m. –5:00 p.m.*

*Dinner meeting: 6:00 p.m.*

*SUP National Headquarters,  
3301 E. 2920 S, SLC, UT*

*Guest speaker: Elder L. Tom Perry*

### 2014 SUP National Convention August 7–9, Kanab, UT



# PIONEER SAINTS CALLED to SETTLE

## *Southeastern Idaho*

**BY DR. F. ROSS PETERSON**

*Professor of History, Utah State University*

In 1850, the United States Congress—buffeted by the crucial issues of slavery expansion in the territories, abolishing the slave trade in the nation's capital, admitting California as a free state, passing a fugitive slave law, and making sense of Texas's annexation—created Utah Territory. The Mormons had rapidly moved into the Great Basin, and just three years after settling Utah they brazenly requested statehood from the very nation they had just fled. Congress instead simply created two territories from all of the areas taken from Mexico, Utah, and New Mexico and told the inhabitants they could decide on the issue of slavery. Congress made the northern boundary of Utah Territory the 42nd parallel. There is no river or a mountain range to mark the border, only a straight line on a surveyor's map.

Thirteen years later, in the midst of the Civil War, Washington Territory was divided and Idaho Territory came into being. Its southern border was that same 42nd parallel, and a shared 150-mile boundary was created. Idaho's capital, Boise, was a fair distance from the southeastern corner of the state, and in 1863, territorial officials believed there were few settlers in the area. It was considered Native American country controlled by the Shoshoni and Bannocks. There were no "Welcome to Idaho"







# DESERET

In the 1850s Mormons spread throughout most of Utah but also established outposts in San Bernardino, California; Carson Valley, Nevada; and Fort Limhi in the Salmon River drainage of Idaho.



signs, and no one knew exactly where the boundary line really was. What many westerners did realize was the fact that Brigham Young had a plan, and land acquisition was part of that plan.

For nearly three decades, Mormons were organized into colonizing companies and went wherever Church authorities sent them. Young tried to pacify Native Americans, but for the most part, the flood of immigrants from Europe, coupled with the call to gather in the West, meant more people needing more land. In the 1850s, Mormons spread throughout most of Utah but also established outposts in San Bernardino, California; Carson Valley, Nevada; and Fort Limhi in the Salmon River drainage of Idaho. Brigham Young's ecclesiastical, economic, and political plan called for aggressive acquisition, obedience to his commands, and considerable sacrifice. The followers were not found wanting.

Most of the endeavors outside of Utah were abandoned in 1857–58 when Young called everyone home to prepare for a possible war with the United States Army. Most followed his admonition, but as the two sides were pacified, the desire for expansion intensified. Cache Valley, which straddles the Utah–Idaho boundary, was coveted by settlers because it was so well watered, but it is also colder than many areas to the south. In 1856, the Mormons began moving into the area, which also had many Native American occupants. The settlers established villages wherever streams cascaded down the slopes of the eastern side of the valley. Diverted into irrigation ditches and canals, the streams provided the lifeblood for a variety of crops. The Mormon concepts of water law and land appropriation left control of the size of each community, but by 1860 some settlements were approaching the 42nd parallel.

**I**n the spring of 1860, three different groups of settlers made their way north of Richmond, Utah, and chose a site near the confluence of Worm Creek and the Cub River. Using a lottery system they assigned land ownership within the village as well as 20-acre plots in the 10 miles surrounding the town.

Three months later, Brigham Young came to Cache Valley and visited the new settlements. He personally named some of them, changed the names of others, and called the new settlement on the Cub River “Franklin,” after Franklin D. Richards, one of the Church’s Apostles. The Mormon immigration into Idaho had begun, even though settlers thought they were still in Utah.

Native Americans provided the major deterrence to further expansion. Cache Valley had been a favorite gathering place for the Shoshoni bands. Although the natives moved freely throughout the high mountain valleys, Cache Valley always attracted them because of its hunting and fishing as well as fresh water and grass for their livestock. Brigham Young, as territorial Superintendent of Indian Affairs, negotiated many treaties and continually advised settlers to “feed rather than fight,” but conflict was inevitable. The settlers and Shoshonis dealt with numerous disputes and some small battles, and—as the white population grew—considerable theft



*Right: Shoshone Indians courtesy Utah State Historical Society.*



of livestock. When Native Americans attacked miners and freighters on the trails to Montana, the federal government decided that direct action was needed.

**I**n late January 1863, Col. Patrick E. Connor and the California Volunteers, stationed in Salt Lake City, were dispatched north to Cache Valley. The volunteers, upset that they were not seeing “real action” in the Civil War, wanted glory and victory. Allegedly the purpose of the mission was to capture the leaders of the Shoshoni encamped near the Bear River, northeast of Franklin. The natives had given up on peaceful coexistence because more settlers and miners kept arriving, and the Shoshoni way of life was greatly threatened. On January 29, in subzero weather, Connor launched an assault on the villages. The ensuing Bear River Massacre left over 350 natives dead, including at least 90 women and children, and also saw 22 soldier deaths, nearly 50 wounded, and another large contingent with frostbite. The brutal battle resulted in a tragedy for the Shoshoni people. Many were left homeless, and their leadership was decimated. The settlers from Franklin tried to provide some shelter and sustenance, but the devastation left a deep and bitter scar.

**Native Americans provided the major deterrence to further expansion. Cache Valley had been a favorite gathering place for the Shoshoni bands. Brigham Young negotiated many treaties and continually advised settlers to “feed rather than fight.”**





Another consequence of the Bear River Massacre was that Connor, promoted to brigadier general, took part of his command and established a post at Soda Springs, nearly 50 miles north and east of the massacre site. Soda Springs is located on the Oregon Trail, and this establishment gave a military presence in southern Idaho that acted as a deterrent to the Shoshoni. It also opened more of Idaho for potential settlement. The military presence departed in 1867 when a treaty created the Fort Hall Reservation, but the major impact of opening the area to more white inhabitants remained.

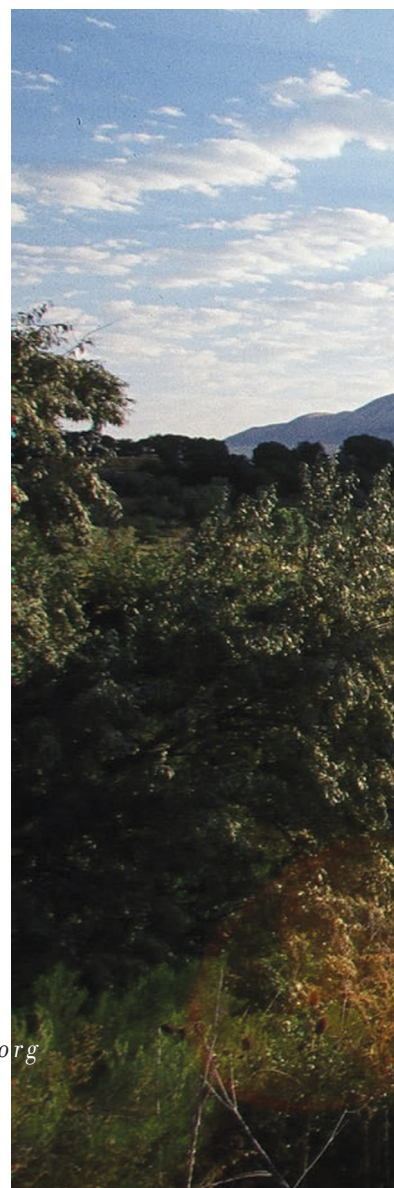
Mormons moved quickly under Brigham Young's direction. In the autumn of 1863, less than a year after the massacre, Young sent many Cache Valley residents to the Bear River Valley. This valley also straddles the 42nd parallel, and the settlers believed they were still in Utah. Within the next few years, hundreds of immigrants from Switzerland and Scandinavia joined American Mormons on a pilgrimage to Bear Lake. Less than a decade after Cache Valley was settled, it now served as a place to recruit pioneers for further expansion. Charles C. Rich, a Latter-day Saint Apostle, led the Bear Lake pioneers as settlements were established at every stream coming into the valley and emptying into either the lake or the Bear River. This valley is nearly 1,000 feet higher than Cache Valley, and the winters were bitter and nasty. It was a challenge to stay and survive, but soon the valley had a large population. The fact that they still felt they were in Utah is documented by the fact that Charles C. Rich served in the Utah Territorial Legislature until 1872. His son, Joseph, later served in the Idaho body, representing Oneida County.

Idaho's territorial legislature organized Oneida County in 1864, and that county included the entire southeastern corner of the territory. The original county seat was Soda Springs, but it was moved to Malad City a few years later. Malad is only a few miles north of the border and the Bear River Valley of Utah, but the citizens there always knew they were in Idaho. Bear Lake County was split off in 1875, and Paris, Idaho, became the county seat. These two communities became "jumping off" points for settlers moving north into other areas of

Idaho. As the Fort Hall Reservation became increasingly smaller, other areas became available, such as the Marsh valley area north of Malad and Preston, or what became Cassia County northwest of Malad. Many pioneers that went into western Wyoming and the Upper Snake River valley came out of Bear Lake. By 1872, both territories decided to respect the boundary, and from that point on, Mormons became admitted Idahoans.

With the inevitable growth of railroads, other areas of southern Idaho were opened for settlement. Homesteading was common, but so was the opportunity to purchase railroad land. Dry farming techniques were also becoming acceptable, and though they were not as profitable, they allowed more marginal land to be claimed. Chesterfield, Idaho, is a great example of all these forces coming together. Originally settled by Mormons from Box Elder and Cache Counties, it is located near the Oregon Shortline Railroad, which connected Portland to the Midwest. The settlers built a dam, diverted streams, surveyed wide city streets, and in the 1880s tried to keep the Mormon settlement pattern alive and flourishing. Railroads made marketing crops much easier, and the rail centers like Ogden and Pocatello became islands of non-Mormon dominance. Soon, Mormon settlements dotted the areas east of Idaho Falls, all the way to the Teton Valley and into the Snake River plain south of the Snake River.

The transition from Mormon-dominated Utah to sectarian Idaho was not always easy. Non-Mormons were fully aware that most Mormons kept an eye on the south for



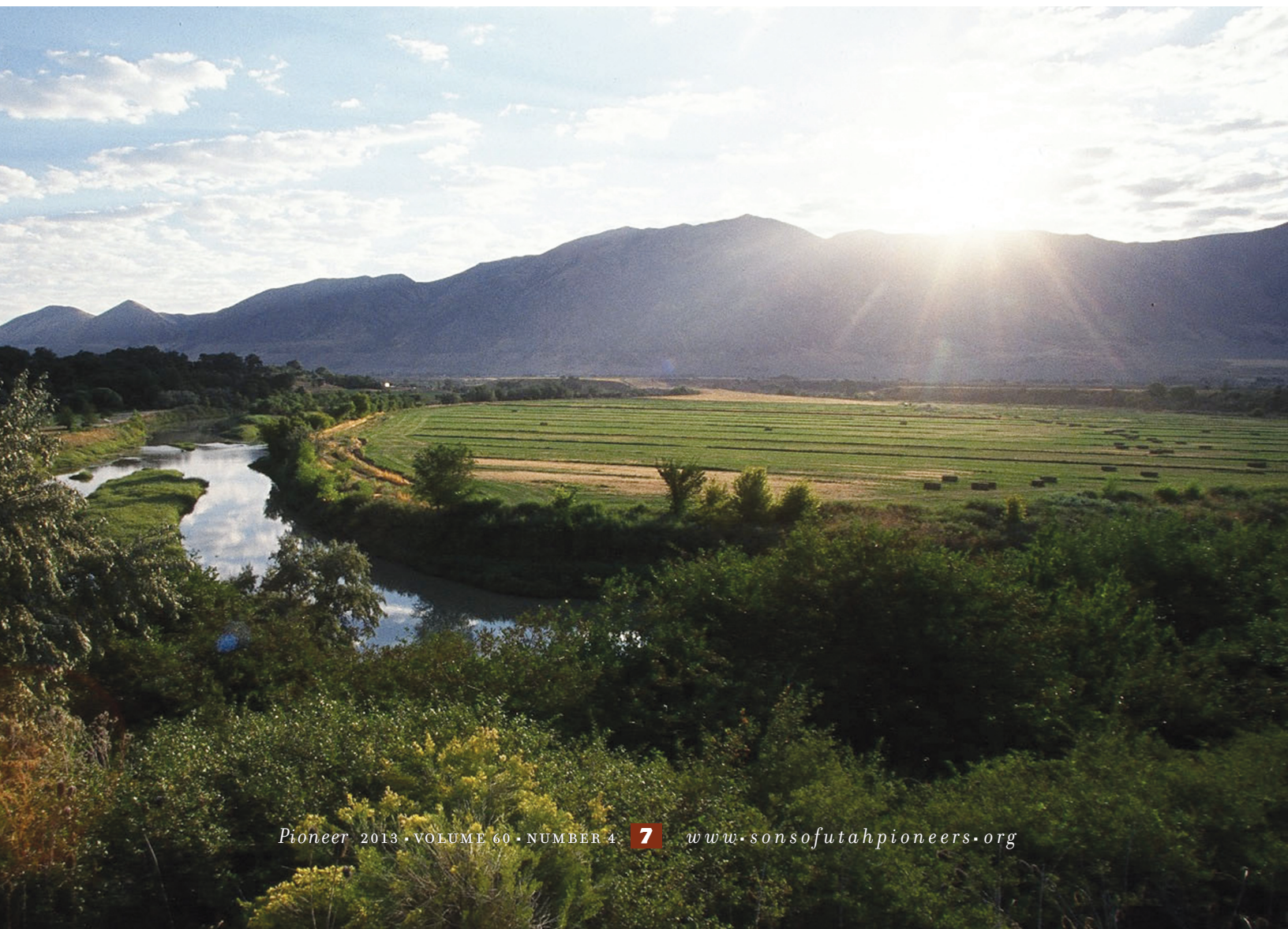


further instructions on where and when to do things. Federal marshals certainly found Idaho politicians anxious and eager to prosecute polygamists. In fact, the original Idaho state constitution barred followers of polygamy or anyone who belonged to an organization that practiced polygamy from voting. Even after the Mormon Manifesto of 1890, which discontinued the practice of plural marriage, it was not easy for Idaho Mormons to find acceptance. It was well into the 20th century before Mormons looked to Boise and Pocatello for their newspapers and television. Prior to that, their eyes still looked toward Salt Lake City.

In spite of these realities, the influence of Mormon settlers on Idaho history is significant and amazing. The irrigation techniques transformed a very forbidding environment into one of the most productive agricultural areas of the west. The Mormons brought to Idaho many individuals who dramatically shaped education and opportunity throughout the region. From Thomas Smart in Franklin and Charles C. Rich in Bear Lake to Thomas Ricks and Chester Call in Chesterfield, Latter-day Saint settlers left a legacy of courage and achievement. Idaho can be proud. 🇺🇸

**The autumn of 1863, less than a year after the Bear River Massacre, Young sent many Cache Valley residents to the Bear River Valley. This valley also straddles the 42nd parallel and the settlers believed they were still in Utah.**

*Bear River*





# Fort Limhi

*and the*

## Salmon River Mission

**BY WILLIAM G. HARTLEY**

*Associate BYU History professor emeritus*

The Salmon River Mission began in April 1855 when Church leaders called 27 men to settle somewhere among Flathead, Bannock, and Shoshone Indians, in present-day Idaho, Montana, and Oregon. “Teach the Indians the principles of civilization,” their first instructions said, and “teach them to cease their savage customs and to live in peace with each other and with the whites; to cease their roving habits and to settle down; also teach them how to build houses and homes; in fact to do all they could to better the conditions of these fallen people, and bring them to a better life.”

On May 15th, Thomas L. Smith of Farmington, Utah, led that first company—a train of 13 wagons. The men traveled north, and on May 27th they reached the Portneuf



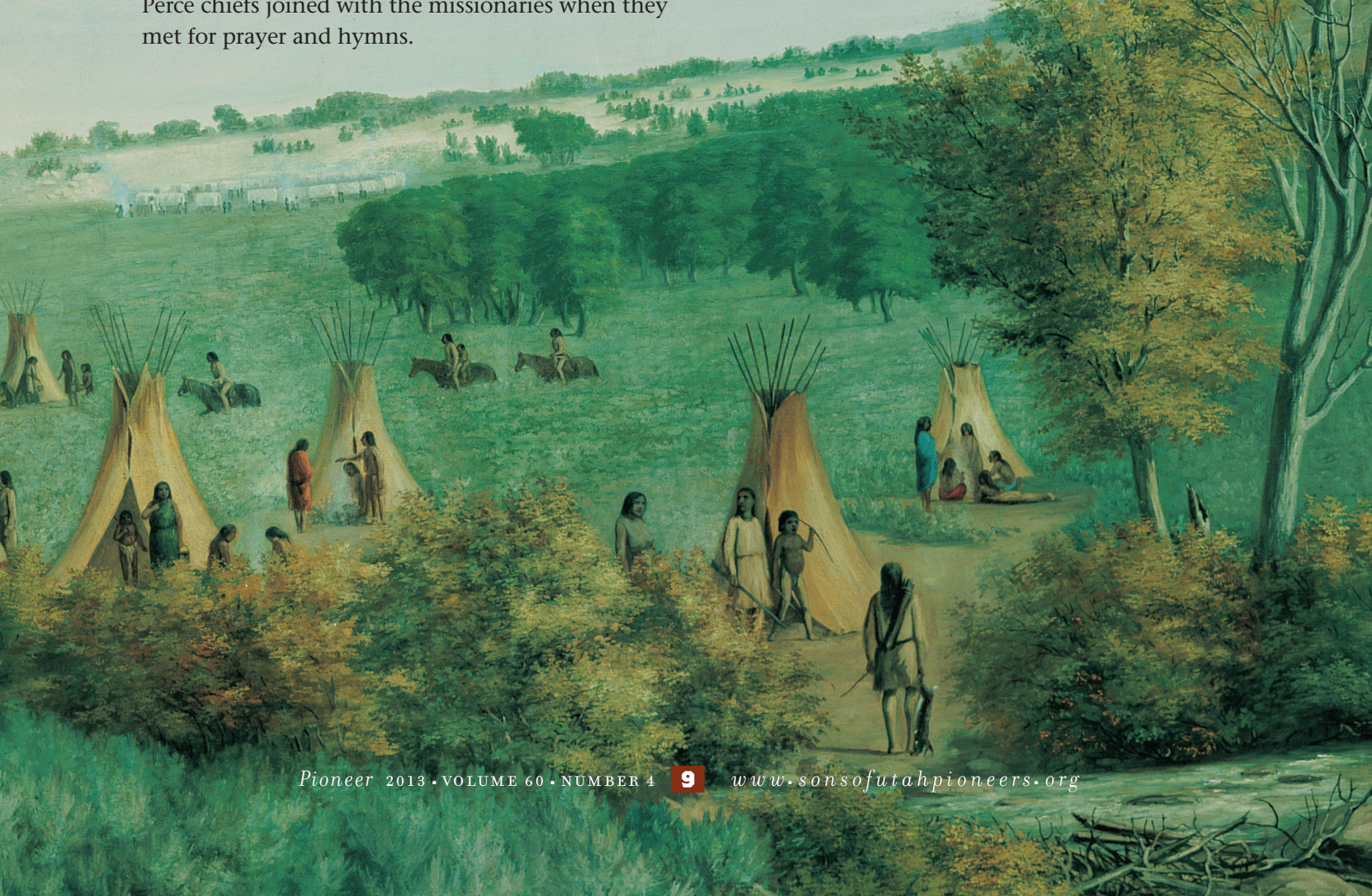
River. There, three Bannock visited them and then traveled with them for three days. George Washington Hill, who spoke their language, preached about the Book of Mormon, and the three men accepted baptism. On June 12th, the chief of the Bannock tribe, called "Sho-woo-koo," joined the group. Hearing of the Saints, the chief had traveled 75 miles to see them and welcome these whites to Bannock country. In a council meeting the chief "expressed his pleasure at the intention of the Mormons to settle in the Salmon River region and assured them that they could have any land they wished for farming purposes." He said his people were in need, and he wanted the Saints to show them how to farm.

Approximately 370 miles from Salt Lake City in what was then Oregon Territory, the company found a good site in a narrow mountain valley. There the men built Fort Limhi, named for a Nephite king in the Book of Mormon. During the missionaries' first week there, about 20 lodges of Nez Perce arrived from the east. Camp clerk David Moore recorded that both the Bannock and Nez Perce chiefs joined with the missionaries when they met for prayer and hymns.

According to Hill, the company's interpreter, the chief said that the Great Spirit had told him white men were coming and should be welcomed and learned from. He and Hill agreed that Indian and white leaders would arbitrate any difficulties that arose rather than fight.

The missionaries selected a fort site west of the mountain and east of the stream in a valley not more than a mile wide. Then, they built a corral and fences to hold their livestock, dammed the stream, laid out an irrigation ditch, diverted water onto land below or north of the fort, and plowed and planted several acres of crops. There was no private ownership; the fort was a "community fort," and all was community property. In the fort's center was an open square where the men dug a well and erected a tall flagpole. They built one house in the fort that had a large room used for church services and other meetings. In addition to their own projects, they helped the Indians catch salmon.

In mid-July the Bannock left for their annual buffalo hunt. Many Bannock and





*Ten days after the missionaries arrived, grasshoppers appeared in the bottom lands and feasted on the sprouting crops.*

Shoshoni returned in October. Some attended the Latter-day Saint meetings, and on October 21st about 55 were baptized.

Unfortunately, a short summer season prevented the missionaries from growing much food, so President Smith sent about half the men back to Utah for supplies. Those men returned by November 19th and brought several of their wives and children with them. When winter set in, many Indians gathered near the fort, expecting to receive food. Supplies drained, so in December 1855, President Smith sent nine men and three wagons back to Utah to collect emergency food. That winter was a harsh winter of bitter cold and heavy snows, and the Saints' livestock died in droves.

In Utah, President Smith pleaded with President Young to send reinforcements to Fort Limhi. His request helped to trigger mission calls in April.

Ten days after the missionaries' arrival, grasshoppers appeared in the bottom lands, and soon, to the missionaries' dismay, clouds of the winged destroyers landed and feasted on the sprouting crops. Every summer, however, this was salmon country. So when grasshoppers ruined the Limhi crops, they lived on milk and butter from their cows and on salmon.

Once again, President Smith had to send to Utah for more food and seed wheat. So, on July 28th, about half of the men headed their wagons for Utah. On November 4th, 1856, they rolled back through Fort Limhi's gate, bringing relief to missionaries' hungry stomachs.

Soon, winter engulfed the little outpost. Fort dwellers celebrated Christmas by holding a dance and New Year's Day with "a party in the evening." However, bad weather, tight quarters, and boredom made the colonists edgy, and bad feelings surfaced. Resentment was voiced about some men breaking company rules and trading with Indians.

On February 22nd, President Young announced his intent to personally visit Fort Limhi. He called a large number of Utah's leaders to accompany him.

For those at the Limhi outpost, President Young's visit was a morale booster. [Brigham arrived May 8, 1857;] "the camp was called together for prayer, which was preceded by a hymn," Jacob

*Photos courtesy Utah State Historical Society (10–11).*





Miller said, “followed by some lively songs.” Each member of the First Presidency counseled the colonists. Many hundreds of Indians came to the fort to see the “Big Chief” of the Mormons.

Historian John D. Nash shows rather conclusively that during this visit, Brigham Young changed the Limhi mission’s purpose from converting Indians to becoming a permanent Latter-day Saint colony. He noted that President Young “promised to send more settlers, and preparations were immediately begun to receive them.” With settlement goals in mind, 17 Limhi men left for Salt Lake City on June 18th “for the purpose of moving their families and effects to this place.” When the lower fort settlement was surveyed, all the fields were divided into individual plots, and the missionaries drew lots for those fields. Thus, the Salmon River Mission was less a mission and more a colony, something Indians suspected and did not like.

In the summer of 1857, the Limhi farmers produced a decent harvest of potatoes, vegetables, and wheat. This was the first grain grown in the Idaho–Montana region. Other firsts to the credit of the Limhi settlers are building the first houses and mill and digging the first irrigation ditches in that country.

By December of that year, peace among Indians began unraveling, picked loose by intertribal bickering. On December 26th, a party of angry Nez Perce showed up in pursuit of Shoshoni horse thieves who, they said, had just left Fort Limhi. The Mormons let the Nez Perce spend the night in the fort and secured their animals in the fort’s corral. Unexpectedly, this upset a band of Bannocks who had planned to steal Nez Perce animals that night. During the next night, some Nez Perce stole about 50 horses from the Bannocks and Shoshonis—at least so said some “painted up and much excited” Shoshonis. The fort dwellers

feared that a shooting war might soon break out among the tribes.

Day after day, the cold winter weather combined with dwindling food supplies to increase tension among Indians and whites. In February, more than 200 Bannocks and Shoshoni warriors showed up, raising settlers’ suspicions. On February 25, 1858, the dreaded trouble came. The Bannocks suddenly attacked, plundering and killing. The bloody fight involved three theaters of action: the fort itself, the cattle herd about a mile away, and the new fort a few miles downstream.

By nightfall, someone wrote in the official fort journal that “one of our Bro. dead, five more wounded, two severely another out supposed to be dead, but none certain of it & a large no of our cattle gone, & we left some over 300 miles from friends.” The next morning they found the one missing missionary dead. In total, the Indians had killed two herdsmen, wounded five others, and stolen more than 200 head of cattle and some 30 horses. The dead settlers were dressed in temple clothes, put in separate coffins, and buried side by side by the northeast corner of the fort.

Then followed three weeks of watching, waiting, and discouragement. President Smith sent two messengers on the only two horses left in the fort “fit for the journey” to ride to Brigham Young and obtain his instructions.

President Young, after reading President Smith’s letter containing “disastrous intelligence from your fort,” replied immediately to President Smith: “We think that you had better vacate the Fort and come home.” He further instructed President Smith to give the Indians “such property as you cannot secure by safely cacheing or bring away” and added, “Do not destroy anything, leave your improvements . . . with friendly Indians,





*On March 21, 1858, riders from Utah brought Brigham Young's instructions to evacuate the fort and close down the three-year-old mission.*

get back your stock if you can without fighting the Indians for it, but I would not delay any more time than possible.”

Early on March 21st, riders from Utah brought Brigham Young's instructions to evacuate the fort and close down the three-year-old mission. Meanwhile, President Young called out three companies of the Utah militia to aid the evacuation. On March 28th, the last men, cattle, and wagons passed through the gates, turning Fort Limhi into a ghost fort. The Salmon River Indian Mission officially ended.

Historian John Nash proffers an explanation for the mission's demise. He grants that the traditional explanations are valid—that mountaineers incited the Indians and that Johnston's army contributed to the fatal Indian attack. But blame also must go, he says, to the Mormons. From the Indian point of view, a mission was welcome, but not a permanent settlement. Likewise irritating were Mormon efforts to be fair and generous to all the tribes. Bannocks considered Limhi Valley their territory; therefore,

the Mormons should not give equal treatment to the Nez Perce. The February 25th attack, Nash points out, “was in fact a raid on their livestock and not the Mission itself,” although the Mormons did not realize it. What ruined the Limhi venture was “the collision of three frontier cultures”—zealous but well-intentioned missionaries, jealous Indian tribes, and “dubious and fearful mountaineers.” Mutual understanding was not there.

And the forts and improvements? The region remained “in undisturbed possession” of Indians until 1866, when mining brought whites in again. In 1869, Idaho Territory created a county for that area, Lemhi County. The federal government created a reservation not far from the Mormon fort, naming it “Fort Lemhi” and the “Lemhi Valley Indian Reservation.” For many decades, the ruins of the old main fort survived in good condition. Today, Idaho maps show several locations in the Salmon River area named Lemhi—Lemhi County, Lemhi Pass, Lemhi Forest, Lemhi range of mountains, and Lemhi River, as well as a “Mormon Fort Monument” on highway 28 southeast of Salmon. That monument, erected by the state of Idaho and The Church of Jesus Christ of Latter-day Saints, was dedicated on May 13th, 1950. ▣

*Excerpts from “Dangerous Outpost: Thomas Corless and the Fort Limhi/Salmon River Mission,” by William G. Hartley, Mormon Historical Studies, Volume 2, Number 2, 2001.*



*Fort Lemhi courtesy Idaho State Historical Society*



# Monuments & Markers

## Charles Coulson Rich Monument

**Location:** On the grounds of the historic Bear Lake Valley Tabernacle in Paris, Idaho, 109 S Main St.



Erected by the citizens of Bear Lake Valley, the Utah Pioneer Trails and Landmarks Association, and the descendants of Charles Coulson Rich.



*Inscription reads:*

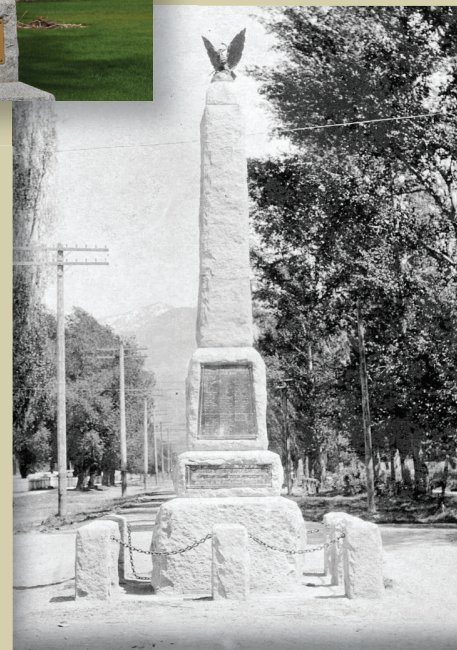
- Charles Coulson Rich, 1809–1883
- Pioneer Builder of the West.
  - Major-General of the Nauvoo Legion.
  - Alderman of the City of Nauvoo, in the Time of Joseph Smith.
  - Pioneer of Utah, 1847.
  - Chairman of the First Committee to Organize Civil Government in the Rocky Mountains.
  - Colonizer of San Bernardino Valley, California, in 1851.
  - First Mayor of San Bernardino City.
  - Member of the Utah Territorial Legislature for Many Years.
  - Colonizer of Bear Lake Valley, 1863, Where He Lived and Died.
  - Husband of Six Wives and Father of Fifty Children.
  - Friend of the Indians, Humanitarian.
  - Apostle of The Church of Jesus Christ of Latter-day Saints, Thirty-Four Years.
  - One of God's Noblemen.

## Franklin, Idaho, Monument



**Location:** By historic Relic Hall, 113 E Main St., Franklin, Idaho

A tribute to community pioneers, the stone spire monument topped by an eagle was erected in 1910, formerly located in the center of Monument Street. The monument lists heads of pioneer families that came to Franklin, Idaho, from 1860 to 1863.



*For more monuments and markers placed by the Sons of Utah Pioneers, visit [www.sonsofutahpioneers.org/monuments-trails/](http://www.sonsofutahpioneers.org/monuments-trails/)*



# FRANKLIN, IDAHO



*Cub River*



*1877 camp*

Photos at <http://franklinidaho.org/Photogallery.htm>

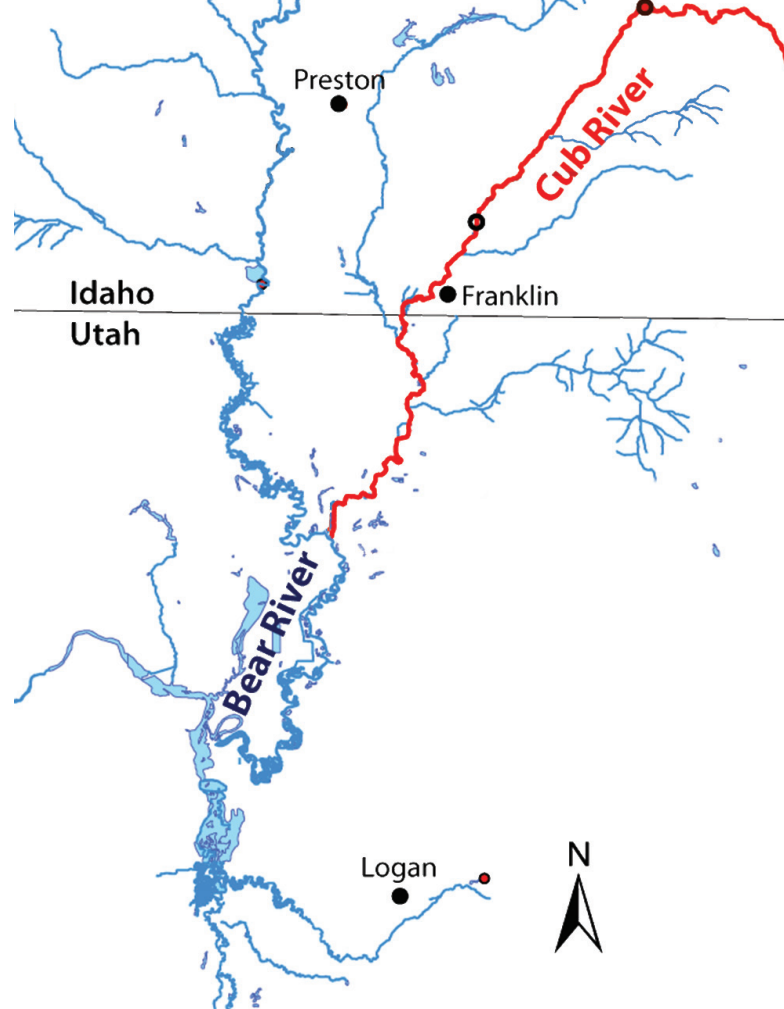




**BY WILLIAM B. SMART,** *descendant of William H. Smart and Thomas Sharratt Smart*

**O**n April 14, 1860, 13 Mormon families, led by Thomas Sharratt Smart, pulled their wagons into a circle on the Muddy River on the north end of Cache Valley, in what they thought was Utah. The settlement they would build there would later become Franklin, the first permanent white settlement in Idaho.

The Mormons had long eyed the lush, well-watered Cache Valley as an ideal location, although they knew little of its history. Ever since John H. Weber led a small hunting party into the area in 1824, the area was known to be a favorite Indian hunting ground, teeming with deer, elk, and mountain sheep as well as bears, wolves, coyotes, lynx, and beaver. In 1827, Jim Beckwourth wrote: "While digging a cache in the bank [probably of the Cub or Little Bear River], the earth caved in, killing two of our party." The event gave Cache Valley its name.

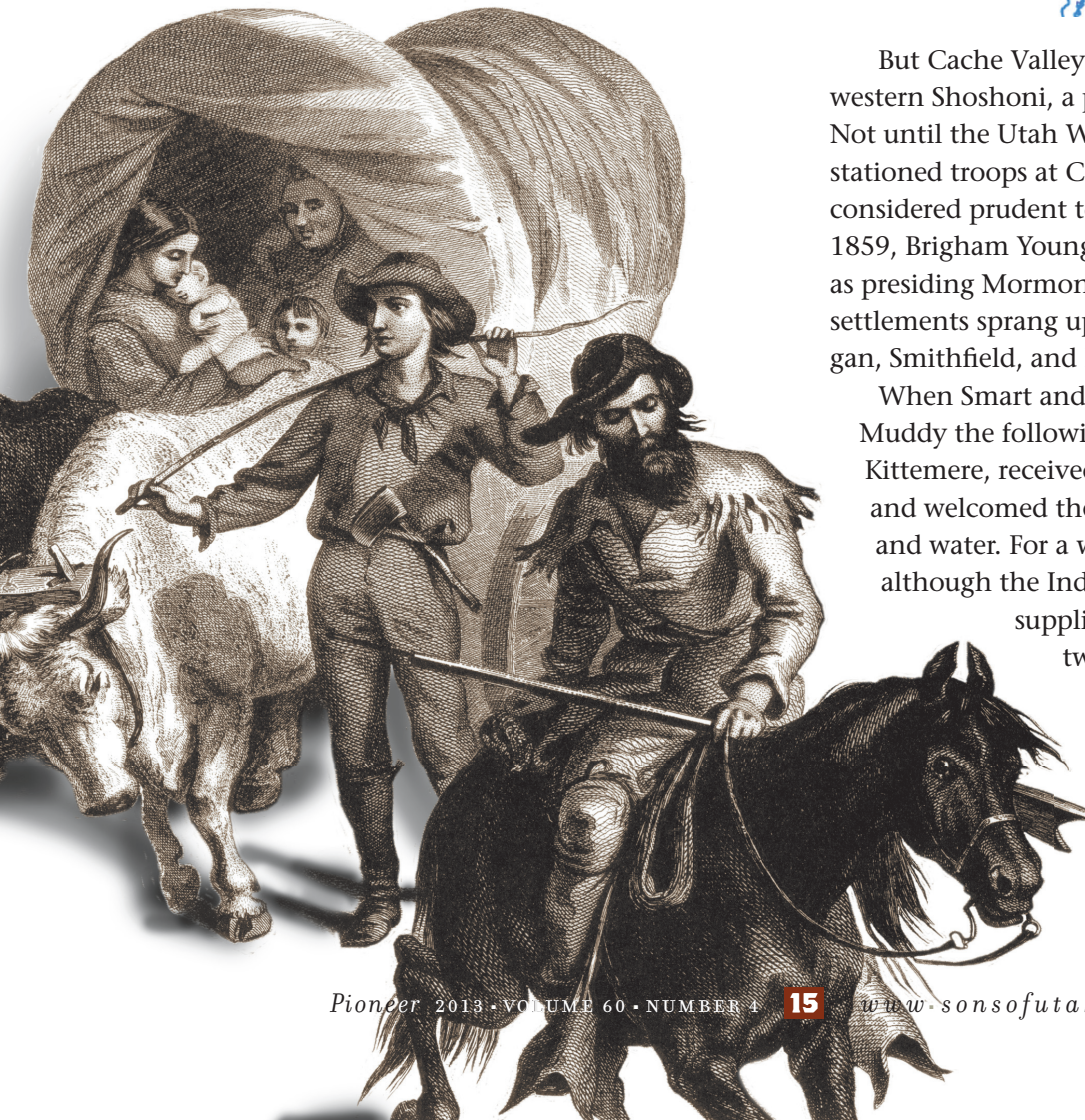


But Cache Valley was the home of the Northwestern Shoshoni, a proud, well-armed band. Not until the Utah War ended and the U.S. Army stationed troops at Camp Floyd in 1858 was it considered prudent to challenge the Shoshoni. In 1859, Brigham Young appointed Peter Maughan as presiding Mormon bishop in Cache Valley, and settlements sprang up in Wellsville, Mendon, Logan, Smithfield, and Providence.

When Smart and his party arrived at the Muddy the following spring, the Shoshoni chief, Kitemere, received their gifts of beef and grain and welcomed them to the area's land, timber, and water. For a while relations were friendly, although the Indians' requests for food and

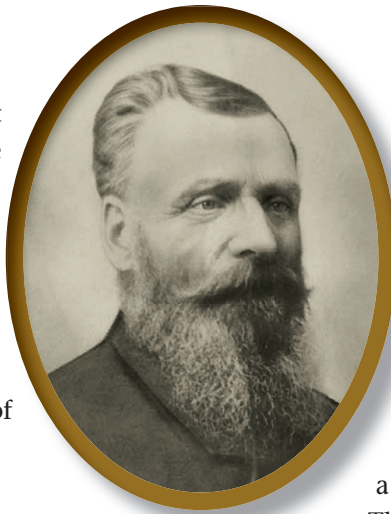
supplies were a nuisance. But within two years, deteriorating relations led to the Bear River Massacre, one of the most horrific slaughters of Indians in frontier history (see *Pioneer*, Volume 59, No. 3).

By the end of that first summer, some 61 families—





more than 100 persons—had arrived at the infant settlement. Most were single men or young married couples, but their leader, Thomas Smart, was different. Born on September 14, 1823, in Shenstone Parish, Staffordshire, England, he was 36 years old, with a wife, Ann Hayter, three children by her former husband, and six children of their own.



*Thomas  
Sharratt Smart*

### **Building a Community**

Bishop Peter Maughan appointed Smart captain of the new Franklin settlement. Under his direction the settlement quickly took shape. Five days after the settlers' arrival, house and farm lots were allocated. With the group's cooperative labor, irrigation ditches were dug and oats, barley, and wheat were in the ground by June 1st.

The first year's harvest was small, but Samuel Handy's journal recorded: "We tramped out 48 bushels of wheat on August 2nd. William Woodward and James Sanderson took it to Farmington and got it ground into flour. It was then brought back to Franklin and divided among the people of the camps. We were a happy and united people. . . . The following year, we had gardens on the west side of the fort which were a great benefit to us, potatoes, cabbage, lettuce, onions, cucumbers, peas, mellons, squash and other things were raised, which made our meals more agreeable. We raised good crops that year but did not thresh the grain in the fall of the year."

June 10, 1860, brought a visit from Brigham Young, president of The Church of Jesus Christ of Latter-day Saints and governor of Utah Territory, in which Franklin was believed to be located. Brigham named the infant colony Franklin for Franklin D. Richards, an Apostle. With his puckish sense of humor, he renamed the Muddy the Cub River because it flows into the Bear. He also organized the Franklin Ward of the LDS Church.

Being Mormons, the settlers needed a place to meet and dance, so a bowery was built that first summer. Even more important, though, was building homes and providing security from Indian attacks.

Brigham Young, the experienced and practical colonizer, had some instructions about that:

"I propose to the brethren here, and wish them to take my counsel, to build a good, strong fort. If you have not material for building a wall, you can make a strong stockade by putting pickets into the ground, which will answer a good purpose against Indian attacks. The stockade can be easily repaired by replacing decayed pickets. I wish you to build a stockade large enough for corralling your cattle outside the town.

Let your grain also be stacked away from your buildings, and so arranged that if one stack takes fire all of the stacks will not necessarily be destroyed. You are very much exposed here. The settlements in this valley are, as it were, a shield to the other settlements. You must, therefore, prepare as speedily as possible to make yourselves secure. . . .

"Serve the Lord," he concluded, "and try not to find fault with each other. Live so that you will not have any faults to find with yourselves, and never mind the faults of your brethren, for each person has enough of his own to attend to."

The settlers wasted no time. Under Smart's direction, homes were begun along the sides of what would be a rectangular fort. People began moving into their homes in the fort in August 1860.

By 1863, when the fort was completed, about 60 families were listed as occupying homes there. Thomas Sharratt Smart left no written record of those early years in Franklin, but his associate in the community's leadership, Samuel Rose Parkinson, did. In a Franklin Founders' Day celebration in 1911, the 80-year-old Parkinson described the conditions in early Franklin:

"The best houses were built of rough logs with dirt floors and dirt roofs. We had no lumber, no window glass, no store locks or hinges, no furniture of any description, except that which we made with our own crude tools. Our food consisted principally of fish and game and roots and a few of the more fortunate indulged in an occasional meal of boiled wheat. We kindled the fires by striking together two



pieces of flint, and then neighbors would borrow coals of fire from each other. Matches were seldom seen. The wool from the backs of the sheep was corded, spun and woven into rough cloth for our clothes. When we were short of wool milk sheep were killed and their wool was used. Skins of wild animals were made into clothing. Our wives and daughters became experts at cording and spinning and weaving and dress-making all of our clothes."

## Franklin Village Takes Shape

With the Shoshoni power largely broken by the massacre, in the summer of 1863 the Franklin settlers were able to move out of their cramped houses in the fort and onto city lots. The village that then took shape was patterned after the "Plat of the City of Zion" worked out by Joseph Smith in the early 1830s.

After the large, deep-rooted sagebrush was cleared, the land was prepared with what tools the men could fashion by hand. A plow was a crude piece of timber with an iron point. Wheat was sown by hand and covered by dragging brush attached to an eight-foot pole. Grain was cut by scythe and bound by hand. Clay was smoothed and hardened into a threshing floor, where the grain was flailed out by hand, trod out by livestock, or rolled out by a heavy log. With straw and husks raked away, the grain was then tossed into a wind strong enough to blow away the chaff.



## Joseph B. Scarborough,

born in England on September 11, 1851, came to America with his mother and younger sister Annie in 1861. They crossed the plains and located at Lehi, Utah. In 1863, the family moved to Franklin. The settlers were then living in little log houses, built in the form of a hollow square, the backs of the houses forming a part of the wall of the fort. At 19, Joseph married Mary A. Foster, and they raised 10 children. He became the owner of 125 acres of land north of the town, and on the principal street of Franklin had two corner lots. In 1896 and 1898 Joseph was elected county commissioner of Oneida County. One of the Scarborough homes still stands today, pictured above. See "Biography of Joseph B. Scarborough" at [www.accessgenealogy.com](http://www.accessgenealogy.com)

Joseph's sister **Annie** (oval) married Lorenzo Lafayette Hatch—the son of Lorenzo Hill Hatch and second wife Sylvia (see page 19). At 17, Annie studied Morse code and telegraphy for a month in Logan and became

a pioneer telegrapher, earning 20 dollars a month. Once she had to step over the body of a murdered man in the Franklin depot to tap out a message to officers in Logan to come investigate the murder. Annie operated the telegraph (1870–1911) from her home until it was taken over by the railroad. See [www.familytreerings.org/search/label/Annie Scarborough Hatch](http://www.familytreerings.org/search/label/Annie%20Scarborough%20Hatch)



## Franklin Village Hall

(below), built in 1904, is listed on the National Register of Historic Places by the United States Department of Interior.







*Franklin Co-operative Mercantile Institution, artwork by Stephen Peterson*

Life was no easier for the women. Ann Smart had the help of five daughters until they married, but the burden was still heavy. There was a large garden to cultivate and harvest, much of the produce of which went into the root cellar for winter use. There were chickens to tend, cows to milk, and wild berries to harvest and preserve either by drying or storing them in earthen crocks. Until a gristmill was built in 1865, women ground their wheat in hand-turned coffee grinders. Soap had to be made by leaching maple ash as a substitute for lye and then boiling it with fat rendered from a slaughtered hog.

### **The One-Eyed Co-op**

In the first year of Franklin's settlement, Samuel R. Parkinson opened a tiny general store. It prospered for a decade, up until the time when Brigham Young sought to bring all such independent enterprises under the umbrella of his Church-wide cooperative movement.

In the October conference of 1868 he formalized this policy, declaring that "we sustain only ourselves

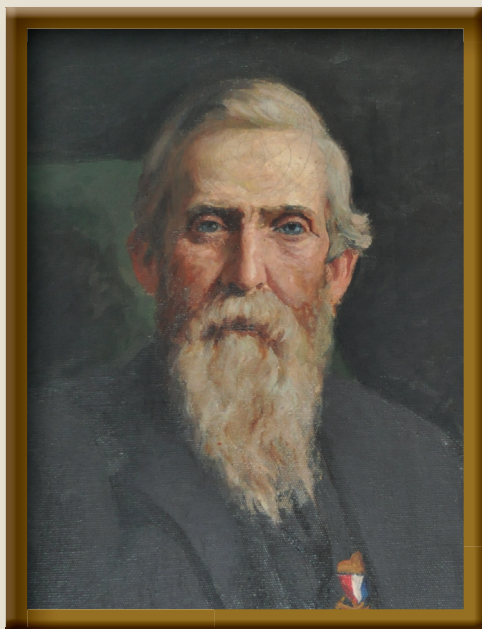
and those who sustain us." Action was fast; on October 24 the constitution was adopted for Zion's Co-operative Mercantile Institution, or ZCMI.

But establishment of the central cooperative in Salt Lake City was only the beginning; Brigham wanted a cooperative in every Mormon community. Seventy-eight were operating within six weeks of ZCMI's opening, and by 1870 no settlement was without one. Like all local co-ops, the Franklin Co-operative Mercantile Institution bore the inscription "Holiness to the Lord" above the door, along with a Seeing Eye that earned it the local nickname of the "One-Eyed Co-op."

In 1882, during the presidency of John Taylor, the LDS Church ended its formal support of the co-ops and the movement gradually faded. The Franklin Co-op lasted longer than most, but in 1889 it was dissolved and merged into what became the Oneida Mercantile Union. ▼

*Excerpts from William B. Smart, Mormonism's Last Colonizer: The Life and Times of William H. Smart (Utah State University Press, 2008), 7–30.*





### Lorenzo Hill Hatch –

carpenter, family man, citizen, bishop, and missionary. Lorenzo is remembered for his skills in carpentry and construction, his dedication to the LDS Church, his civic service to Franklin, and for being the first Mormon elected to the Idaho Legislature. He married four wives, had 24 children, and served numerous

missions for the Church. He died in 1910.

Lorenzo built this historic stone house in 1872, the same year he was Franklin's first elected mayor. Located on Main Street across from the city square, it is a rare Idaho example of the Greek revival style of architecture popular in Utah during the 1870s. When it was built, the Hatch

house was the largest house in town. Travelers from Utah, including Brigham Young, often stayed here. The brick room on the rear was added around 1905 when the house was remodeled and plumbing installed. The house was occupied by Bishop Hatch's descendants until the 1940s. In 1979, it was acquired by the Idaho State Historical Society.



**The Doney House –** This small stone house was built by John and Ann Doney to house their family of 10 children. The Doneys, originally from England, journeyed west as part of a handcart train to Utah. Arriving in 1860, they were among the settlers who established Franklin. The Doney home is typical of early Franklin and Cache County dwellings, using locally quarried stone laid by skilled stone masons, many whom had emigrated from England. 📌





## Diary Entry

## Lorenzo Hill Hatch

**L**orenzo Hill Hatch was born in Vermont in 1826. He accepted the gospel at the age of 14 and immigrated to Nauvoo, Illinois. He immigrated to Utah in 1850 and settled in Lehi. In 1863, Lorenzo was called by Brigham Young to Franklin, Idaho, to preside as a bishop. His three wives up to this time had lived in one home but were now forced to separate. Alice and two small children accompanied him to Franklin. He later moved Catherine there, and still later Sylvia went. He served there in the capacity of bishop for 13 years and was the first mayor of Franklin. He later spent years as a missionary and colonizer in Arizona and New Mexico.

"The last of **March, 1863**, . . . was appointed by President Brigham Young to remove to Cache Valley to act as Bishop of Franklin in the place of Preston Thomas. Accordingly I paid a visit to this valley and preached in a number of the settlements, being kindly received by President Benson and numerous friends.

"Returned back to General Conference on the 1st of May, in company with Brother Jeremiah Farmley. I started for Cache Valley. Alice accompanied by. Arrived safe and was ordained Bishop of Franklin in a few days after by President E. T. Benson.

"I have since that time labored faithfully for the benefit of the people and have visited Logan once each month, summer and winter, to attend council meeting. I traveled three winters as a missionary and preached to the people of this Valley."

### September 4, 1867

"This last year I have visited Logan once each week to attend the School of the Prophets. I have done much to erect a meeting house which is a fine building and is a credit to the country. How far my labors have been appreciated, I know not. Time will tell all things—who has labored, who has not, and who is justified."

### September 3, 1869

"President E. T. Benson died at Ogden. This was one of the heaviest strokes that has happened to the people of this Valley and to me it was almost unbearable. I have traveled and preached to the people, in

company with him, of this Valley, in England, Bear Lake, and other places. We were on the most intimate terms."

### May 31, 1871

"I commenced laying the foundation for a rock house—dimensions 44 1/2 x 26 feet."

### January 1, 1872

"I again take my pen on the 1st of January, 1872. . . . In the year 1870, I built a barn, granary, and raised part of a crop, grasshoppers having done much damage. I attended to my office as Bishop and served as selectman for the county. During the past years, I have labored as missionary during the winter time and have been blessed with great liberty of speech and have been successful. In the year 1867, I completed, in company with J. Goslind, Alex Stalker, and James Howell, a gristmill. We started to build it in 1866. Rock work for lower story and a log building on the second floor with one run of stone and good bolt for gearing and all in good running order. Was dedicated by Brother Benson, one of the Twelve in the winter of 1867 and has been a great blessing to the people. I have owned a share in a good Threshing Machine for this place for the last nine years; which has in addition to threshing grain, enabled me to live and to do more to develop than many of my brethren.

"Although we have had five years of destruction by grasshoppers, I have raised some twelve to fifteen thousand bushels of grain. No man has received more manifest blessings in this respect than I have, for which I thank my God.

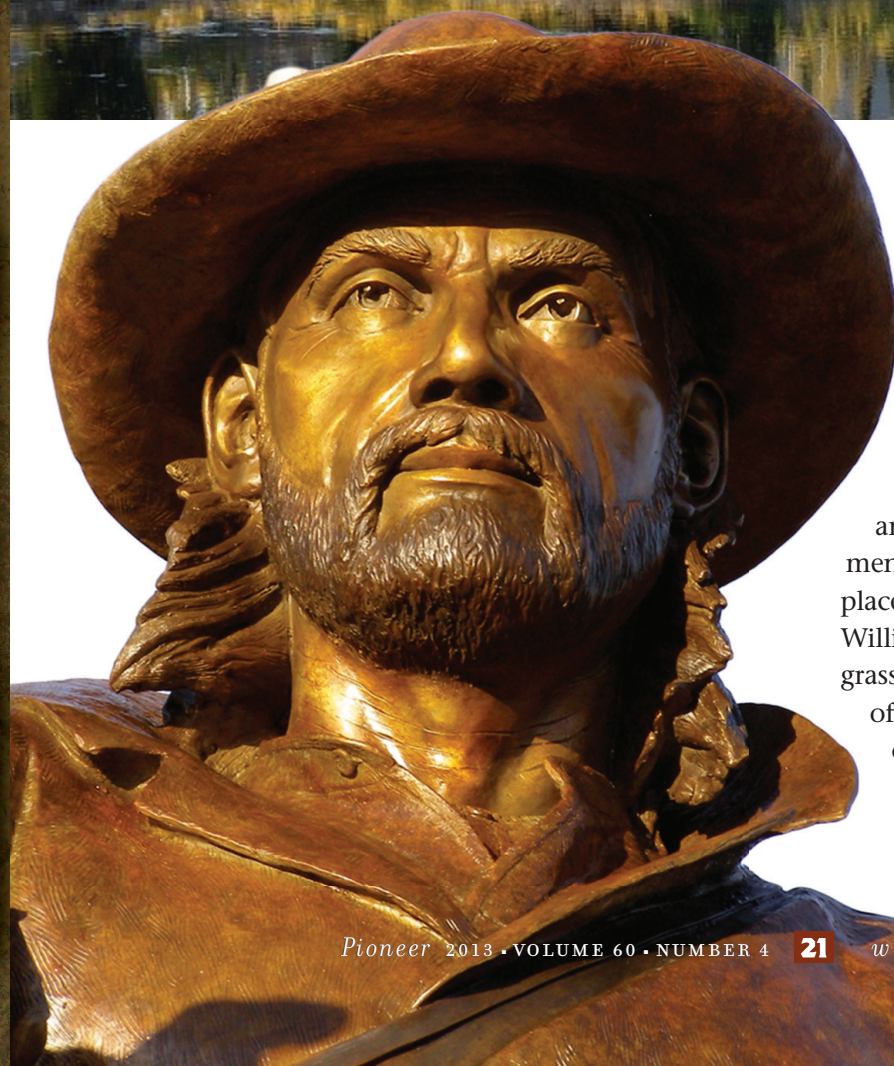
"I, at this date, can say that my house is a fine rock building, two and a half stories high with much cut stone; and when completed, will be one of the best buildings in the county. The roof is on and one of the bed room floors is laid. Also most of the glass and sash are in. In June 1871, I, with Lafayette and several of the Franklin Boys, went to Bear Lake and got lumber for my house and for the meeting house." ▢

Source: Lorenzo Hill Hatch.pdf at  
<http://www.hatchfamilyassoc.org/pdfs/>



# BEAR LAKE VALLEY

*and Bloomington, Idaho*

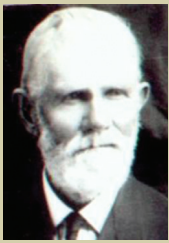


**BY ALFRED HART** *Logan, Utah*

**B**loomington, Idaho, is a village located in Bear Lake County, which occupies the southeast corner of Idaho. Bloomington is situated on the west side of the valley at a point almost midway between the northern and southern ends.

Jim Bridger (*left*) knew the valley very well and trapped there as early as 1830. He recommended the valley to Brigham Young as a possible place for settlement. A trapper by the name of William Smith was attracted by the abundance of grass in the valley and in 1860 brought a small herd of cattle. The Indians resented his trespassing on their favorite summer hunting ground and the destruction of the feed on which they were in the habit of fattening their ponies. He was





**Thomas Sleight Cabin** was built in the fall of 1863 by Thomas Sleight and Charles Atkins, who occupied it with their wives, Marianne and Ann, during the first winter of the settlement of Paris, Idaho.

It was first finished with a dirt floor and a sod roof. The logs were stripped of bark and notched but not cut or otherwise shaped and were chinked with mud to keep out the wind. The windows and door frames were set in with wooden pegs. It was ready for occupancy before the snow fell.

*DUP marker 441, Paris City Park, Main Street, Paris, ID. Elizabeth Passey Camp*

frequently molested, and some of his cattle were stolen. During one encounter with the Indians his leg was shattered by a rifle ball, and tradition has it that he amputated his own leg. He was known as "Peg Leg Smith" from that time on.

On August 23, 1863, Brigham Young called a council meeting at Logan, Utah. He stated that the purpose of the meeting was to take immediate possession of the Bear Lake Valley by sending a company there that fall. Apostle Charles C. Rich was selected to lead an exploring party into the valley to determine its possibilities and to select the site for a settlement.

Rich explored the valley and reported to Brigham Young that the country possessed an

abundance of water for irrigation, favorable locations for towns, an abundance of hay land, plenty of fish and game, and that the soil and climate would probably permit the production of the hardier grains and vegetables.

## Taming the Wilderness

In accordance with the plans of Brigham Young to obtain immediate possession of the valley, a company consisting of ten men and one woman left Franklin on September 22nd, 1863. The 46-mile journey over the mountains was accomplished in seven days.

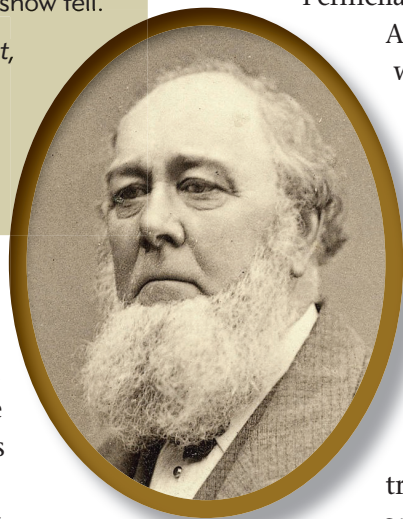
The Bear Lake pioneers of 1863 established the settlement of Paris. Bloomington, which was established about seven months later by an entirely different group of settlers, owed much to the Paris pioneers in the way of moral support.

The first company to arrive at the site of Bloomington for the purpose of settling consisted of two families: Mrs. Meranda Campbell with her two sons, David and Warren, and Mr. and Mrs. John Dunn and their daughters Charlotte, Ann, Harriet, Amelia, and Permelia, and their nephew James Dunn.

A short time later a larger company, which had traveled from Cache Valley by way of the Emigration Canyon trail, also arrived on the scene. The belongings of this second company included a small herd of sheep, but during the first night after their arrival the sheep were frightened away from camp by wolves. The next morning, several of the men followed the trail left by the sheep and found the ones that had not been killed.

The first house to be completed was built by John Dunn. The lumber

used in the first houses was manufactured by the use of a whipsaw. The slowness and labor involved in this method of sawing lumber minimized the use of the product. The walls of the houses were made largely of fine Douglas fir logs. The roofs were constructed from small lodge poles that were found in abundance in the canyon. The floors of the



*Charles C. Rich*





**Paris, Idaho, Tabernacle,** designed by Don Carlos Young, son of Brigham Young, was constructed from 1884–1889. The red sandstone was quarried from the east side of Bear Lake and transported—sometimes over the frozen lake—by ox cart. Photo by Arnold R. Angle, courtesy Church History Department.





### **Paris, Idaho, Tabernacle interior.**

*Among the many European descendants who contributed their talents and skills to the unique architecture of the Paris Tabernacle was James Colling Sr., ship builder from England. James borrowed from the designs of the hulls of sailing ships for the intricate woodwork of the tabernacle's distinctive ceiling. Photo by Arnold R. Angle, courtesy Church History Department.*

cabins were made from hewn poles. That summer, 40 houses were built and at least that many families spent the winter of 1864–65 there.

Under the direction of Charles C. Rich, the main street of the town was laid out north and south using the north star as a guide. During the year 1864 the remainder of the townsite was surveyed by Joseph C. Rich. It was laid off into 10-acre blocks, which were divided into lots of one acre each.



Under the direction of the presiding elder, the lots were numbered and the numbers placed in a hat. Each man was given the lot that corresponded to the number he drew.

The problem of irrigation was simple. The water could be turned onto the land with very little effort, and the gentle slope of the land made it possible for a plowed furrow to carry the water to the cultivated area. Later, canals were dug to supply water for the choice land. The first attempt at building canals was a failure because the barrel of a gun was used as a surveying instrument, and water would not run in the canal. By using a frying pan filled with water as a level, the proper slope was finally secured.

In May of 1864, Brigham Young visited Bear Lake Valley. He advised the settlers to cultivate small farms, build good roads, and treat the Indians well. His advice in regard to their settlements was that they remain close together, filling out all 10 lots on one block before starting on another so that in case of an Indian attack, one scream would arouse the whole block. In the settlement of Bloomington, the people remained compact, but no blocks were completely filled out as suggested.

## Education

Education was considered to be of prime importance by the settlers, who considered it to be a religious duty. They built a log school building with a dirt roof and a huge chimney, which attracted the attention of every passer-by. This crude building was divided into two rooms by a wagon cover stretched across the middle. The building was heated by a large fireplace and the seats were made of rough slabs.

Little effort was made to teach anything except the basic subjects. Work was pressing in the new settlement, and little time could be spared by the older pupils for the pursuit of learning. In many cases, six or eight weeks a year was the extent of the time spent in school. Books were scarce, and the accomplishments of the student was measured in

terms of the reader he was able to master. Much emphasis was placed upon penmanship and spelling.

## Communications

Keeping in touch with the outside world was difficult during the early period of settlement, but the people were eager to communicate with their relatives and friends in the other valleys and countries. The travel back and forth between Bear Lake and Cache Valley and by the southern trail to Evanston, Wyoming, during the summer, simplified communication with the world outside, but with the coming of winter the valley became snowbound. During the first few years, mail was carried over the mountains to and from Franklin by Edward M. Patterson, who made 13 trips on snowshoes during the winter of 1866–67.

Letters were carried at the rate of one dollar each. The feelings of the people concerning the mail are clearly indicated in a letter written to the *Deseret News*, March 8, 1868, by Edmund Elvy from Bloomington. "We have now a weekly mail which is a blessing that those only who have been without it for two or three years can fully appreciate."

Through the efforts of William Budge, the Deseret telegraph line was extended from Franklin to Paris by way of Bloomington Canyon in 1871. The first message was sent by Charles C. Rich to Brigham Young and read in part: "In view of our isolated situation we can better appreciate telegraphic communication."

A toll road between Logan and Bear Lake Valley through Logan Canyon was completed in 1880, which greatly improved mail facilities and provided one of the most popular routes for reaching the lower valleys. ▣

*Source: "Saga of Bloomington" by Alfred Hart; written under the direction of Dr. Joel E. Ricks, chairman, Department of History, Utah State Agricultural College, Logan, Utah, for Undergraduate Seminar in Historical Method (1928–1950); Utah State University Library, Logan, Utah, 1933.*



# MARSH VALLEY

## *Bannock County, Idaho*

BY ELIZABETH TANNER, SLC, Utah

**M**arsh Valley is situated in Bannock County in southeastern Idaho. It covers an area of about 30 miles in length and from 5 to 20 miles in width—about 1,100 square miles. It has high mountain peaks rising to about 9,400 feet, and there is a winding passage out of the valley for waterways and travelers. This passage, known as the Red Rock Pass, was cut when a lava flow diverted the mighty Bear River into Lake Bonneville. This sudden influx caused Lake Bonneville to overflow, and the valley below was flooded wall to wall. Large flows of rushing water whirled forth and washed a meandering path down to what is now known as Marsh Valley. All that is left of the mighty Bear River is a small stream called Marsh Creek. Scientists tell us this event occurred about 30,000 years ago. Near Red Rock Pass is a natural hot spring, around which the resort Lava Hot Springs was built. In the caves surrounding the hot springs many Indian arrowheads have been found. This area of Marsh

Valley was frequented or inhabited by Indians many years before the white man came west.

The first white permanent settlers in the valley arrived in 1864. There were eight men in the company, two women, and a few children. Among them were William West Woodland, his brother Henry, his brothers-in-law Henry Wakley and Leander Whitaker, and his brother David.

Most of the early settlers of southern Idaho came at the request of Brigham Young to discover new areas where cities and towns could be established and grow, but the settlers of Marsh Valley came seeking a place to engage in stock raising and have room for the stock to graze. William Woodland wanted a ranch like the large ranches he had seen in California and Mexico. So in the spring of 1864, these men set off from Willard and Brigham City, Utah. They came by way of the Malad Valley and then over the divide into Marsh Valley. As they approached the valley their eyes viewed the picture they had been seeking. Stretched before them were low, rolling hills covered with knee-high grass, and in the center of the valley was a large meadow and stream. All they had to do was thrust in their sickles and reap.





Along Birch Creek, William built the first home erected by a white man in Marsh Valley. It was built of logs and consisted of three rooms end to end. The south room was large and served as a kitchen and living room, the center room was the bedroom, and the north room was called Bachelor Hall and housed the other men. The house had glass windows and an open fireplace.

Their first industrial endeavor was building a sawmill. This allowed them to take advantage of the mountain forests in constructing their homes and barns and to earn an income by selling the lumber to new immigrants.

Indians were still a source of fear and problems for the early settlers. Just three years before this, most of a wagon train was massacred, and this type of trouble continued until 1878. Marsh Valley was the traditional home of the Bannock tribe. Their chief, Pocatello, was known for his raids and plundering expeditions.

Laura Loretta, William Woodland's daughter, recalls an experience she had as a young child in Marsh Valley: "One time when I was a child the Indians who lived close by went on the warpath. The settlers in Marsh Valley were told to go to Malad. Father took a spring wagon, put on a double bed and a wagon cover, closed it down solid and



*Red Rock Pass*

then put a floor on the wagon. He told all of the younger children to lie down on the bed and not raise up. He and mother were on the spring seat with my brother William, who was four and a half years older and was sitting next to father. I was to keep watch through a hole in the back covers to see if the Indians were coming and warn father. We finally reached Malad 20 miles to the south. We were away from home until the government got the Indians back on the reservation. I will never forget that ride!"

Some exciting incidents took place during the early years of the settlement. One such incident took place in 1872. The stagecoach coming from Montana carried gold from the mines. While

*Marsh Valley pictured today*





## Daughters of Utah Pioneers Historic Markers

Arimo, Idaho

### Oneida Station

(DUP marker 329) –

Inscription reads: "An

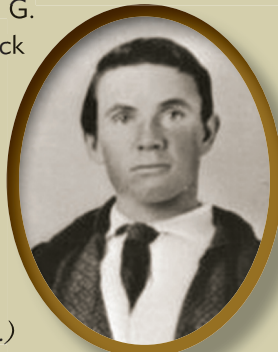
act of Congress, approved April 1878, gave the Utah & Northern Railroad Co. permission to build a narrow gauge line through Marsh Valley. It reached Oneida by July of 1878, where the first station was built. The town attained a population of about 2,000 as it was the forwarding point for the Soda Springs area until the Oregon Short Line came to McCammon in 1882. First post office in this valley was established, Alma Hobson, postmaster. Oneida changed to Arimo honoring an Indian Chief."



traveling from Marsh Valley to Malad, it was held up by robbers. The treasure box with \$50,000 in gold was taken, along with about \$1,000 in cash from the passengers. One of the robbers was a crack shot known as Ad Long. The driver was given enough to buy supper for the passengers and told to drive on. As soon as possible the U.S. Marshal Dan Robbins was notified, and 24 hours later a posse was organized consisting of Marshal Robbins, William Woodland, George Wakley, Henry Wakley, and Nat Ireland. They followed the tracks all day, as the robbers were very elusive and had made their tracks very difficult to follow, sometimes going through the brush and then over the hills, then suddenly gone, as they had taken to a stream. At dark they came upon fresh tracks and decided to sleep right there so as to not lose time in the morning. At daybreak they took up their search, and at about six in the morning, just above the house of C. R. Evans on Cherry Creek, they saw smoke. They surrounded the place and soon began to close in. The robbers saw they were trapped, so they left their camp and hid in the brush. The Marshal and George Wakley would not listen to reason and went into the brush to capture them. They had only gone a few steps when Marshal Robbins was shot and fell. George Wakley was spared only by the quick movement of his dog. William remained in the open and was shot at several times but was uninjured. However, his clothes were pierced in two or three places. After a skirmish, Ad Long was killed and one of the robbers was

Oxford, Idaho,  
24 miles south of  
Arimo, Idaho  
**Settlement of  
Oxford** (DUP marker  
55) – Inscription reads:  
"July, 1864, a company  
of explorers were sent  
to Idaho by President  
Brigham Young to locate  
suitable places for settle-  
ments. The same year  
Noah Brimhall and John

Boice built the first homes in Oxford. William G. Nelson, George D. Lake, and George D. Black were presiding elders until 1876 when William F. Fisher became the first bishop. Mr. Fisher, noted express rider (pictured right), erected this building 1876 for his law and mercantile business. Oxford, one of the first settlements, was for years the main trading center north of Cache Valley." (See *Pony Express special issue*, Pioneer 2010, no. 2.)



Visit [HTTP://DUPINTERNATIONAL.ORG](http://dupinternational.org) for more  
DUP historic markers.





*Left: Woodland home in Idaho, William and Laura front middle left. Below: William and Laura. Photos and more information at [http://www.familytreerings.org/search/label/William West Woodland](http://www.familytreerings.org/search/label/William%20Woodland)*

wounded and his leg broken. The other attempted to escape but was also wounded. The robber with a broken leg sent up a signal of surrender, and medical help was secured to help the wounded. The Marshal recovered at the home of William Woodland. The money, with the exception of the \$1,000 that was taken from the passengers, was recovered.

The members of the posse were given a reward, which they used to build large frame houses. Three of these still stand in the places they were built. Church records show that the Saints in Marsh Valley were organized into a branch in 1872 under the jurisdiction of the Malad Ward bishopric. Meetings were held in the homes of members until 1877, when a log schoolhouse was erected and meetings were moved to that location. David Reese was the first president of the branch. On November 16, 1879, a ward was organized with Melvin Gruelwell as bishop and William Woodland as first counselor. Over the next 10 years, it became part of five different stakes. You can see why the Saints of Marsh Valley claimed that they were the greatest stake-builders in the Church.

Around 1890, farmers in the valley learned that wheat could be grown using the dry farm method. Home seekers came in from other states, and it wasn't long before all available land was claimed. Grain elevators were built in every town on the railroad line. There were seven elevators and three gristmills for flour in the valley, and the farmers had become very prosperous.

By 1956, 90 years later, this dream of a small band of pioneers had grown into an area that



included the prosperous communities of Downy, Arimo, McCammon, Lava Hot Springs, and Inkom, with grain elevators that handled and stored 1,500,000 bushels of grain each year and livestock valued over \$364,591. Current industry includes Portland Cement and several dairies. Today's economy has taken its toll on Marsh Valley, but it remains one of the garden spots of southeastern Idaho. ▣

*Sources: LDS Church Historical Records, Andrew Jensen's history of the Latter-day Saints Church, Diary of Laura Loretta Woodland, "Marsh Valley," by Barbara and Darrel Page at <http://www.ida.net/users/lamar/marshvalley.html>*



# The Campaign Against Polygamy

**T**he campaign against polygamy began with the Edmunds Act of 1882. By the provisions of this act, polygamists were punished by disfranchisement and a fine of not more than \$500 and a maximum imprisonment of three years. Children of such unions were also considered illegitimate.

In the fall election of 1884 for the territorial legislative body, the balance of power was in the hands of anti-Mormons, and they decided they were going to disfranchise all Mormons because the Church supported polygamy.

Fred T. Dubois, Idaho's famous anti-Mormon crusader, led a crusade against The Church of Jesus Christ of Latter-day Saints and was successful in getting the courts to back him and prosecute members of the Church practicing polygamy. Deputies were employed and given good pay to search out these families and bring them to the courts for punishment.

All members of the Church, whether or not they practiced polygamy, were denied the right to vote. In conjunction with this, Idaho's Election Test Oath passed



Utah State Penitentiary, Sugar House Prisoners. George Q. Cannon, center. Guard to the left of Bro. Cannon is E.M. Allison. These were polygamist prisoners during the late 1880s. Men in suits are prison guards. Prisoners include: Herman F.F. Thorup, James C. Hamilton, Charles Noakes, President George Q. Cannon, John W. Price, ...? Demming.

James Campbell Hamilton was converted to the Church in Canada and came to Utah in 1852. In the prime of his life he was called as bishop of Hill Creek Ward. In response to the counsel of the General Authorities of the Church he entered into polygamy. He was arrested seven times, severely persecuted, paid \$3,000.00 in bonds, \$25.00 in fines plus court costs, and spent seventy five days in prison. Time of confinement was October 12, 1888 to December 25, 1888. Courtesy Utah State Historical Society.



the legislature, was upheld by the courts, and became a part of Idaho's constitution.

As a result of the test oath, the members of the Church in Cassia County holding county offices were released from their offices. The governor appointed officers to fill the vacant places.

Some members of the Church still went to their voting places on election days and presented their ballots for voting. When this happened, the election judges were taken by surprise and decided to test the law. Some of the members stated that they would withdraw from the Church, vote, and then the next day claim membership again. Because of this loophole, the election judges modified the oath to indicate that the swearer would not at any time in the future reunite with the LDS Church. This caused such denunciations that it was eventually modified to the following:

"I do solemnly swear that I am not a member of The Church of Jesus Christ of Latter-day Saints, and swear to forever uphold the constitution and laws of the United States, the teaching of any sect to the contrary notwithstanding, so help me God."

The U.S. Marshals hired by the government to search out polygamous families made a number of raids on Oakley. On several occasions the Marshals were led by a man who had been in Oakley a few years before selling fruit trees. He had lived there long enough to learn the details of family relationships in the area. These visits caused much concern and worry to those living in polygamous relationships.

At times, these deputies would come into the Latter-day Saint settlements disguised both in dress and in the transportation they used. Some of the polygamous family heads were barely able to escape even though they had horses nearby in case of emergency. One such story relates: "We have had a visit lately from an alleged U.S. Deputy Marshal, who rode in a buggy, and was after alleged polygamists, and thought he had found one, who, however, didn't want to be found; so he ran for his horse that stood staked in the field at

the back of the house, and while running was shot at by the alleged

deputy three times, but didn't get hit, nor did he stop, for he rode for fences and washouts or anything that might impede the progress of his pursuer in the buggy.

"The family of the man shot at was thoroughly alarmed, as may be judged, but no serious results following. In another case, however, a lady very nearly lost her life through alarm at the intelligence conveyed to her that her husband would be arrested if found. Her condition was very delicate and the shock nearly proved fatal though help happened along at the right time.

"The alleged deputy is an old residenter (sic) who had many kindnesses shown to him in the past by the people he appears to have elected to persecute."

After the Mormons were disfranchised the county suffered financially. The appointee positions of the county, formerly held by members of the LDS Church, were given to individuals appointed by the governor. The Mormons contested the appointments made by the governor to elected positions, and the appointees hired lawyers to defend their case, which they did successfully. These newly appointed county officers paid the attorneys from funds in the county treasury. The indebtedness of the county increased about \$50,000. In 1890, Wilford Woodruff issued the official statement of the Church that released the membership of the Church from the practice of polygamy.

Idaho's constitution banned bigamy but also barred polygamists and persons "celestially married" from public office and voting. However, late court cases interpreted that not to include monogamous Mormons married in an LDS temple. ▢

Source: "A History of the Latter-day Saint Settlement of Oakley, Idaho," a thesis presented to the College of Religious Instruction, Brigham Young University, by Wayne R. Booth, July 1963.

## IS ENDORSED.

The People Accept the Manifesto!

## THE VOTE UNANIMOUS

President Cannon Gives the Reasons For Its Issuance.

PRESIDENT WOODRUFF SPEAKS.

He Is Thankful the Saints Have Sustained

at the head of the church would ever be permitted to lead the people astray. God would not permit it. Were he (the speaker) to attempt to direct the people wrong, he would be reserved. President Woodruff said he had but a few years to live on the earth, and he would not knowingly do anything that would deprive him of the privilege of meeting in the hereafter the good men who had gone before.

The first speaker on Monday morning was President George Q. Cannon.

We are living in peculiar times. The work of God was being assailed in various directions. However, this was no new thing. It had been the lot of the Saints from the beginning to contend with difficulties and overcome obstacles. They had had to pass through scenes which had tested their faith, integrity and fidelity. The elders who had been faithful in preaching the gospel, had not neglected to tell the people whom they baptized the character of the difficulties which they would have to encounter when they exposed the cause of God. They were warned to expect the same fate which attended the ancient disciples of Jesus Christ, how their names would be cast out as evil.

Many things in this church had come in conflict with the traditions and preconceived ideas of men. There were very things to-day which were conflicting with the previous views of former day. There was scarcely a thinking man or woman in the church of Christ who had not harbored in his or her mind some of these things of this world, and some of these views had been rudely upset by subsequent events.

God was the author of this work, and he would conduct it to suit his purposes and not those of men. Let them think of how many doctrines had been taught that were new to the world which had not been revealed in our day. How would they have felt if these could be spoken of God here in America? I think I know on the earth believed



# Oakley, Idaho

**O**akley is a small agricultural community of south-central Idaho. It is located 20 miles southwest of Burley, the Cassia County seat. Oakley is situated in the Goose Creek Valley. The general area of Oakley Valley, or the Goose Creek Valley, was traversed by trappers and explorers many years before its settlement.

In 1870, William Oakley settled at the pony express and stage station in Goose Creek Valley. This station was located two miles west of the present town of Oakley and became known as Oakley Meadows.

There were a few scattered settlers on the streams in the Oakley area at this time. They cultivated small patches of grain and made trips in the fall to the nearest gristmills to get their wheat ground into flour.

Hyrum Severe of Grantsville, Utah, was the first permanent Latter-day Saint settler at Oakley, he having bought a claim in the vicinity of an older non-Mormon rancher.

On June 1, 1878, Heber Dayley, Thomas Dayley, Elisha Dayley, and Charles McMurray from Tooele County in Utah visited Goose Creek Valley. By November 1878, Heber Dayley brought his family into the basin and spent the winter in a log cabin. That spring, Mrs. Thomas Dayley from Grantsville wrote a letter to her father, William C. Martindale, telling him of the beautiful valley and how they felt that it would be an ideal place to live.

Martindale visited his daughter in Goose Creek Valley and reported back favorably to Francis M. Lyman, the president of the Tooele Stake. In November of 1879 President Lyman came with Martindale to look over the valley. He was greatly impressed and made a favorable report to the headquarters of the Church.

In 1880, President Lyman called Martindale to move to Goose Creek Valley. Lyman accompanied Martindale and others back to the valley for the purpose of purchasing water rights and to prepare for general colonization. Goose Creek and its

tributaries provided water for many claims. Canals were dug for those farms not bordering the Goose Creek; and their construction and upkeep were a community affair.

Francis M. Lyman, former president of the Tooele Stake and recently called as a member of the Quorum of the Twelve Apostles, along with fellow Apostles Merriner W. Merrill and John Henry Smith and President Heber J. Grant of the Tooele Stake, visited the area in 1881. They held a three-day conference in a large bowery, as there were no buildings that would hold a large crowd.

In 1881 a large migration of people came into the Oakley area. Planting, raising, and selling crops was no easy matter considering the means of communication and transportation and the pests that bothered the crops.

Various groups of settlers would hunt deer together for their winter meat. As they approached a likely place for deer, they would disband and sneak up from all sides of the gulch in order to get close. This was because they were hunting with muzzle-loading guns, and lead and powder were scarce. Whenever one of the group happened to make a kill, all the parties shared alike, with the exception that he who made the kill got the hide.

Beginning in the summer of 1885 and for years following, it was dry and hot. Snow did not pile up in the mountains. The grass turned brown and the cattle and horses cropped it to the ground. The range had been over stocked and was in poor condition. This condition caused concern for the sheep and cattle owners. As cattle were here first, the cattle men claimed the range, and the sheep men claimed their rights. Range wars flared up between the cattle and sheep men.

After a few hot and dry years, winter struck with a vengeance. Snow piled up many feet deep. The temperature dropped and dropped again. The livestock could hardly find feed to sustain life. Late spring snows hung on later than usual, and the cattle, game, and sheep died by the hundreds.



## Development of Church Organization

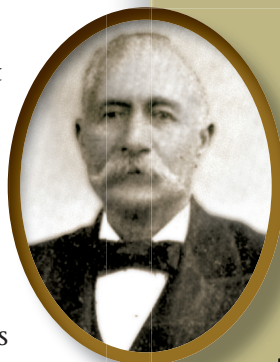
On May 9, 1880, a branch of the Box Elder Stake was organized in Goose Creek Valley, with William C. Martindale as the presiding elder.

He and his counselors presided over the Saints in Goose Creek Valley until it was no longer feasible to have a branch. Many additional settlers had arrived, and a ward was organized. On Sunday, September 24, 1882, Apostles Francis M. Lyman and John Henry Smith visited the

branch and organized it as the Cassia Ward of the Box Elder Stake.

Horton D. Haight was called by the leaders of the Church to move to Oakley to preside over the Saints as their bishop. He picked William C. Martindale and George C. Whittle as his counselors. In 1887 a stake was established in the Goose Creek Valley.

The difficulty of administering this large area in the age of the horse and wagon must have



## The Haight home

(pictured below) belonged to Horton David Haight (left), grandfather of Elder David B. Haight of the Quorum of the Twelve Apostles. Horton brought his family from Farmington, Utah, in 1882 to join the Saints who had been settling in Oakley for two years. When the Cassia Ward was organized, he was the first bishop. Elder Haight's father, Hector C. Haight, was bishop of Oakley First Ward from the time it was organized in 1901 until his death in 1916.





been insurmountable. By 1900, when Horton died, the stake had grown to 2,500 members scattered among 28 separate settlements or congregations. Horton solved this problem by calling members of the stake high council to go on missions for one or two weeks to the distant places to represent the stake presidency.

## Schools and Education

The first school in the Oakley area was held in one end of the Oakley Meadows Stage Station during the 1870s. There were 11 pupils, and they walked or rode horseback six or seven miles each day. The pupils sat in two rows on backless benches in front of the teacher, boys on one side and girls on the other. There was no blackboard, but some of the students had slates. There were a few pencils and a very few sheets of brown paper.

By 1881, the school was held in the log building that had been constructed for church and community functions. By 1883, elementary schools were functioning in several of the surrounding communities as well as Oakley. These schools were only four-month schools and were financed by contributions from the parents. These schools were for all grades, so the teacher would teach children of all ages.

At the time Cassia Stake was organized in 1887, the stake was also organized to give secondary or high school education. The Cassia Academy opened in an Oakley log cabin in November 1889. The rules of the academy included the banning of tobacco, strong drink, and profanity. "Irregularity of habits, keeping late hours, having improper associates and visiting billiard halls, pool rooms, or place of questionable repute [would] not be tolerated."

## Business Development

Before the Latter-day Saints settled in Goose Creek Valley there were two stores in the area whose supplies were brought by team and wagon from Utah. The Saints started additional stores. George S. Grant, brother to Heber J. Grant, established a store in Oakley that later became the Oakley Cooperative Mercantile Association, a branch of the Z.C.M.I. in Salt Lake City.

As the number of settlers increased in the area, the demand for various places of business increased. By 1885 Oakley had two general merchandise stores,

two blacksmith shops, two saloons, a post office, and three public schools. By 1893, there was another store, one hotel, one millinery shop, one dressmaker shop, two photographers, one paint shop, two shoemakers, one book and music store, and one gristmill with a capacity of 50 barrels a day.

Oakley also had sawmills, flours mills, a marble quarry, a cheese factory, precious metal mines, and hauled out millions of dollars of ore.

## Culture and Recreation

Pioneers enjoyed getting together in a spirit of good fellowship. They needed something to take their minds off their difficult labors, and a dance or a dramatic presentation took away the loneliness and added variety to their daily routine.

In the winter of 1883, a dramatic organization was formed consisting of those who enjoyed drama. This organization was enthusiastically welcomed by the people, who were hungry for a variety of entertainment.

In 1885 the Oakley Brass Band was organized with 20 members. This organization became very successful in giving top entertainment, and towns in the surrounding area asked for their services. On the 4th and 24th of July, the residents of Oakley could expect to be awakened by the strains of "The Star Spangled Banner," "Red, White, and Blue," "America," or other patriotic songs.

## Decline of Oakley

At its peak, Oakley had a population of about 2,000. Perhaps the decline of Oakley as a population center was due to the placement of the first railroad lines in Minidoka, 45 miles to the north. Today, Oakley is a small hamlet of fewer than 800 people. It is frequently visited for its many picturesque victorian homes. 🏠

### Sources:

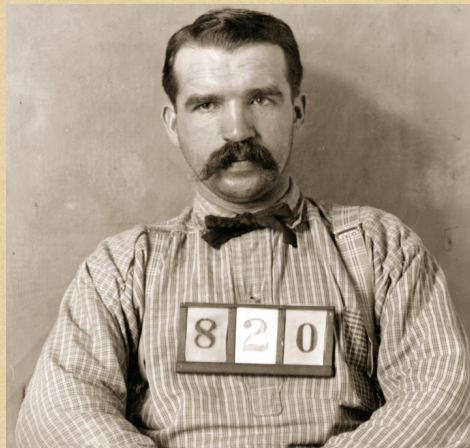
"A History of the Latter-day Saint Settlement of Oakley, Idaho," a thesis presented to the College of Religious Instruction, Brigham Young University, by Wayne R. Booth, July, 1963.

"Peaceful Valley," a Pioneer Day address by Elder John K. Carmack, July 20, 1996.

"Horton Haight and Louisa Leavitt Haight," address by Leonard J. Arrington, presented at the Haight Family Reunion in Oakley, Idaho, June 28, 1980.



## DIAMOND-FIELD JACK



A battle for grazing space occurred between the sheep men and cattle men in those early days before permanent settlements interrupted the open spaces needed by large cattle ranchers. Finally the sheep men and cattle men agreed on an unofficial dividing line separating their grazing lands. The line was a ridge between Big Creek and Goose Creek known in those days as Dead Line Ridge. To keep sheep men on their side of the ridge, the big cattle ranches hired men to patrol the area, warning encroaching sheep herders to get their sheep back.

In 1894, Jack Davis rode into the valley. Employed by large cattle companies, he became known as a storyteller as he shared his experiences, including a story about finding a diamond mine. He soon became known as Diamond-Field Jack. He rode the line to keep sheep from intruding on cattle country.

William Tolman, a large man from Oakley and a sheep man, decided to scare Jack out of the country. Riding into Jack's camp, Tolman engaged him in an argument, and a draw of guns ensued. Jack shot Tolman, but the wound was not fatal. Tolman then gained Jack's sympathy by referring to his family obligations, and Jack gave Tolman first aid and helped him get into the hands of friends.

Jack made known his intention to shoot the next sheep men who crossed the ridge. Two sheep men, John Wilson and Daniel Cummings, had set up camp in the cattle men's area. When they were found dead from bullet wounds, Diamond-Jack became the number one suspect. Jack fled the country but was later found in Yuma, Arizona, and two deputy sheriffs from Cassia County went down and returned him to Idaho. He was charged with the murder of Wilson. John Rogers, prosecuting attorney, with the help of the famous William E. Borah and O. W. Powers of Salt Lake City, tried Davis in a 13-day trial before a jury and Judge

Stockslager. Although the evidence was circumstantial, the jury convicted Davis of murder. Davis talked for an hour when asked if he had anything to say.

The execution was set, but Davis continued eating regularly and sleeping soundly. On the morning of the execution, Diamond-Field Jack Davis neatly dressed himself and prepared for the big event. A minister

offered consolation, and the citizens in every house in Albion awakened to await the big event. There were still two hours to pass before daybreak, so Davis suggested a game of cards. Then all heard the sound of horse hoofs on the hard road, which continued until a breathless rider ran into the jail. It was Davis's attorney with a legal document containing a stay of execution.

The Supreme Court of Idaho had the case on appeal. Later, the court affirmed the lower judgment, and the judge set the hanging again. Only a few hours before the execution, a second appeal was submitted to the Circuit Court and another stay delivered. The fate of Davis thus wavered back and forth for five years, and finally the sentence was changed to life imprisonment.

Two other men subsequently admitted publicly that they were the guilty parties in the shooting, claiming they had acted in self-defense. Nevertheless, the Idaho and United States courts refused to accept their story. Only after governor-elect John Sparks of Nevada told the board of pardons that one of the men who confessed to shooting Wilson had told him the same story and the weight of the evidence had convinced nearby communities of Davis's innocence, Jack Davis was pardoned. He eventually made a fortune by finding beryllium emeralds and lived the rest of his life in comfort. He died in Las Vegas in 1949 after being hit by a taxicab. ▣

*"A History of the Latter-day Saint Settlement of Oakley, Idaho," by Wayne R. Booth, College of Religious Instruction thesis, Brigham Young University, July 1963. Photo courtesy Idaho State Historical Society.*



# Chesterfield, Idaho

BY CRAIG M. CALL, *Idaho State Historical Society Reference Series*

Chesterfield is located in Caribou County, Idaho, in the Portneuf River Valley at an elevation of 5,446 feet. Located along a route of the Oregon Trail, Chesterfield was founded by Mormon settlers in 1881.

Two men from Bountiful, Utah, entered the Portneuf vicinity in 1879. Chester Call and Christian Nelson, Chester's nephew by marriage, had located water at a point toward the north end of the valley and established a ranch there for grazing horses. Both men were second-generation westerners whose parents had come to Utah in early Mormon migrations. Chester had scouted the country and determined it a logical place for a settlement.

Chester was able to persuade a number of his relatives and friends to relocate to Idaho from Bountiful. By 1882 a number of families were living in the vicinity. Chesterfield's first settlers built their homes in the river bottom of the Portneuf River, west of present-day Chesterfield. Unlike typical Mormon settlements, which were founded by settlers sent by authorities of The Church of Jesus Christ of Latter-day Saints, the community was founded spontaneously by its first settlers. Because of this, it was not set up in the typical compact, grid-patterned town site. The town was to be called Chesterfield after an English location and in honor of Chester Call. Also around this time, the Union Pacific Railroad started to construct the Oregon Short Line Railroad to the south of Chesterfield, running through present-day Bancroft. The new settlers sold logs and railroad ties to the railroad, raising much-needed cash.

In 1883, LDS Church authorities visited the area to establish a branch of the Church. While there,

the visiting leaders asked their members to organize into a central village away from the Portneuf River flood plain. The relocated Chesterfield town site was chosen up along the foothills. As in traditional Mormon towns, it was laid out in a grid pattern. It consisted of 35 ten-acre blocks. By 1890, the LDS meetinghouse and a store were the only buildings on the town site, as a mistake in the government survey kept the land off the market for some time.

The LDS Chesterfield Ward was established in 1884 and consisted of 136 people in 24 families. By 1900 the population of the Chesterfield Ward had grown to 73 families containing 418 people, and 150 additional people formed the recently created Hatch Ward. Between 1898 and 1900 the area suffered through very cold winters and a drought. This caused a considerable exodus to occur in 1901. The 1907 Panic and another bad winter brought another exodus. By 1908, fewer than 400 people were left in the area, and there were only 208 people in the Chesterfield Ward. The population then steadily grew with a peak of just under 700 people in the Chesterfield area by 1920.

After a railroad line was built through Bancroft to the south, the community lost some of its momentum, and agricultural difficulties led to its desertion by the end of the 1930s.

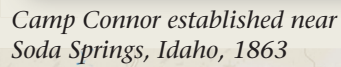
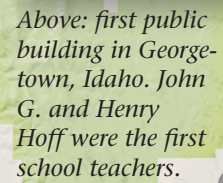
In 1980 the community was listed on the National Register of Historic Places as a historic district. It is also included on the Mormon Historic Sites Foundation's Mormon Historic Sites Registry. The historic district includes 41 buildings and eight sites spread over an area of 2,160 acres. ▣

See <http://www.visitidaho.org/attraction/historic-sites/chesterfield-historic-town-site/>



# IDAHO

Chester  
Hatch



*In May, 1864 Brigham Young called Swan Arnell, Sr., Charles G. Keetch, Sr., Robert Pope, and John Windley with their families to settle St. Charles, Idaho. Charles Windley was the first child born in the village.*

*Left: abandoned ward  
meetinghouse, Ovid, Idaho*



*T*ime built a pioneer and set him down  
Upon the grayest waste of Idaho.  
He clubbed the desert and he made it grow  
In broad and undulating fields of brown.  
He laid his might upon it, stripped the frown  
Of drought and thistles; till by sweat and glow  
He left the aged and barren hills aglow  
With color—and its flame was his renown.  
He poured his great dream into golden wheat;  
Until his gnarled and calloused hands had wrought  
A deep and quiet holiness of work.



*The accomplished  
writer and poet  
Vardis Fisher,  
an Idahoan by  
heritage, wrote this  
tribute to his pioneer  
father, Joe Fisher.*

*"Peaceful Valley," a Pioneer Day address by  
Elder John K. Carmack, July 20, 1996.*